

763 the soldiers and told them that he would not return from the fight. He
 787 was sure of this because he had dreamed of a snake during the night.
 Sure enough, he was killed in the action that followed.

If a person dreamed of a wedding or that he was leading a *boro*, death was probable; or if he dreamed of having a tooth pulled, the same held true. If he dreamed that he saw a deep black hole (similar to a grave), someone connected with him would die; if it was white inside, somebody else would die; if he fell into the hole, he would die.

764 In Dragalevtsy there were certain old women who considered themselves specialists in the preparation of the body for burial. They were "priestesses of superstition" who saw to it that all the pagan rites were carried out before the priest arrived to conduct the funeral. Their presence at any crisis showed the duality of the peasants' view of the universe.

771 God was thought to be the force symbolizing the Good. The
 793 priest was His representative and should be given due respect; furthermore, he should be asked to perform all of the customary ceremonies such as the sprinkling of holy water in every room of the house at Bogoyavlenie or Epiphany on the nineteenth of January. Keeping on the good side of the priest meant keeping on the good side of God, whose favors one needs both in this life and the next.

[771] Inasmuch as they believed in a principle of Good at work in the
 754 universe, it was logical for the peasants to believe in a principle of Evil which could do them harm, with or without the consent of the Good. Some parts of the church ceremonies, such as spitting over the child at the devil during the christening, were directed at nullifying the efforts of the Evil One. Seeing that the church concerned itself chiefly with the Good, the peasant in his naivete felt compelled to do something to ward off the Evil, and thus perpetuated many primitive customs which startle both educated Bulgarians and those westerners who are not familiar with the equally primitive customs found within certain areas of their own supposedly civilized lands.

754 The intermediaries in this "cult of the Evil Eye, Devil, Bad Luck"
 789 were certain old women, called *babi*, already described in the account of a village birth.² These women showed people how to keep the Evil Eye away. They advised mothers whose babies were only one

² [See pp. 30-31, category 116-- Analyst]

or two months old to make a spot on the baby's neck beneath the ear, using axle grease from the wagon. The spell of the Evil Eye could be cast by one who was envious or of an evil heart. That is why I soon stopped complimenting babies or animals, for the frightened look that came into the mother's or owner's eyes on occasion showed me that mine must seem an envious heart. Such envy was supposed to cause sickness in the object admired. Then a *baba* who was old and ugly, with crooked teeth, pale and wrinkled face, and sunken eyes, was called upon to perform a magic rite (*baiane*). Water was put in a pottery bowl, an incantation was read, and live coals were dropped into the water. Some people suggested that an Evil Eye might be kept away by hanging an onion or garlic over the house, or by wearing blue beads. A few people were said to dye good animals in order to distract the attention of people from their good qualities.

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Along with the belief in the Evil Eye was the belief in vampires. No cat or dog should ever be allowed to jump over a corpse before burial, or that person would become a vampire and return to plague his friends and relatives. In some Balkan villages, when it was suspected that a person might be or become a vampire, a stout stake is driven through the heart of the corpse upon interment. But there were no such stakes in the Dragalevtsy cemetery.

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Funeral ceremonies could not be extensive since the body had to be in the ground within twenty-four hours after death. One of the last funerals I attended was that of an old woman whom I had interviewed on one occasion. When the priest arrived he found the room filled with about twenty people, two-thirds of whom were relatives and one-third neighbors. The body dressed in the best holiday costume was placed on a black, rough wooden coffin with some white flowers, dahlias, and fruit such as oranges and apples. Around the head and under the chin was a white band. The room became blue with incense smoke through which the black cover of the coffin, standing against the wall, could scarcely be seen. The chanting of the priest was constantly interrupted by the wailing of the women.

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At the conclusion of the service in the house, four men bore the coffin into the yard as the wailing continued. All the sons and daughters carried under their arms new garments which their mother had

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those whose dream experiences would be the most interesting. Those who take dreams seriously avoid discussing their own dreams. By so doing they may realise an evil or check a propitious dream prophecy. The nature of dreams varies in interpretation as greatly as the interpretations of dream symbols. Some apparently take certain dreams for actual and real experience; some scarcely distinguish these more vivid impressions from actuality; others hold that sleep is a special state of mind and of body; and some that the spirit departs and returns—as many variations, in short, as there are folk-lore theories. The eyes, said one, when they close can go away and see things elsewhere. 'It is nothing more nor less than that the soul comes out of a man and goes about the world and only blood remains in the man to keep him alive.'¹ There are others who imply that the sleeper undergoes no change or movement, but, none the less, at times he can see in sleep things that are not actually there; he can have visions. Human beings, who are endowed with a special nature, leave their bodies at night and become spirits, dragons or animals. In the neighbourhood of Gusinje, for instance, this idea of witches still prevails. In other parts I found memories of the *zmaj* or dragon-man, *stuhi*, *vedogoni*, etc.—men who during sleep become spirits or animals, such as bulls or dragons, and meet at night, or, endowed with supernatural strength, battle with evil spirits, enemies of their own villages, bringers of storms. From all accounts these ideas are still alive in parts of Bulgaria, but everywhere else they are disappearing, or turn up only in the form of stories. *Viljanici*, who in ordinary life were herb doctors or seers, were also believed to have these powers of movement in sleep, of flight and of changing form.

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A distinction which is more than a linguistic one is made between *duša* (soul) and *duh* (spirit). A man breathes his last (*izdahne*) and his soul (*duša*) departs; for forty days it lingers above the grave or near its old home, after which tradition offers a variety of fates. The spirit (*duh*) is also spoken of as

¹ Zb. XIX, p. 151.